learn all there is to know about these most unusual people. At least I wanted to learn the answers to the many questions that come into the average individual's mind.

Therefore, it is my hope that I have not failed in these positive respects.

If my narrative is not everything that you hoped and expected, I sincerely trust that I will make up in the details and information of an authentic nature that I give to you concerning these remarkable people.

The facial features of the people of Hunza are most striking. They are invariably finer featured than the people of the West—more angular, more clearly outlined and defined, without being harsh or bold. Their facial characteristics can best be described by the phrase "finely, delicately chiseled physiognomy" . . . like the intricate creations of a gifted sculptor.

Whether because of the rugged outdoor life they lead or because of the tanning or curing process of their smoke-filled homes during the winter, the texture of their skin is quite unusual. I think I can describe it best if I say that their faces looked as though they were made out of smooth chamois.

I was struck by the similarity of the features of the people of Hunza. In the West, everybody you meet or know doesn't look like anyone else that you know. In fact, if you do happen to come across someone who has the likeness or features similar to those of someone else you know, you're immediately struck by that resemblance, which illustrates my point. In the Western world, there is a wide divergence of facial features and characteristics. In Hunza that does not hold true.

A little thought will establish the reason for this situation. Intermarriage during the centuries must have been the order of the day because of the confining nature of their homeland.

nature of their homeland.

However, the Mir pointed out to me most clearly and emphatically that intermarriage among members of one tribe is absolutely forbidden. There are four tribes in the Baltit area and they can marry among these four tribes . . . Diramiting, Khorokoch, Borong, Barataling . . . but definitely not among their own tribe.

Lest this sounds like a difficult matter to hold in check, I want to explain that this is easier to control than may be imagined, for the simple reason that all marriages must be sanctioned and performed by the Mir. Therefore he positively knows who is marrying whom.

However, even if this has been the rule for many hundreds of years, the total population of Hunza, even today, stands at something less than 25,000 souls and Lord Curzon in his memoirs states that in 1894, the total population of Hunza was only 6,000. Therefore, among so small a population, it is almost impossible for them to marry very far beyond a family relationship. (In 1934 it was estimated that the population had risen to 15,000.)

Let's put it in another way. If the people of Hunza have remained more or less a pure people for nigh on 1,000 years and the population today is only 25,000, there must have been fairly close intermarriages. Perhaps that would, as I mentioned, account for the similarity of features.

I want to stress, at this point, that I came to Hunza primarily to learn and study (1) about their health and longevity and (2) about their means and methods of agriculture.

Let's examine or re-examine a few of the more pertinent details of their unusual country.

Hunza is a country that lies along the Hunza River